792 and Grandfather called my cousin Ko Lu Pe to read it. My cousin had
871 been at a government school for some years and though he could read
177. and write English with some ease, he stuck at the word "circumcise".
87 "What!" exploded Grandfather, "five years learning English, and you can't even read a telegram. This education is quite useless." Whereupon he took the grandchildren and his two young sons out of their schools until his wrath subsided and they quietly started attendance again. It is a popular stage joke also, the B.A. who returns to his village and is asked in good faith by the hpongyi to mend a villager's watch that has gone wrong. The graduate confesses that he cannot mend it. The monk is horrified: "What, passed B.A. and cannot mend a watch?"

527 So now on my father's birthday the monks ask jokingly and kindly
792 about our school subjects. Their meal is laid out on a low round table,
574 and consists of all the good things my mother can think of, for they have only one main meal in the day. Rice and meat and vegetable dishes are followed by fruit, sweet milky coffee, sweet English cakes. The monastery boys are given their meal outside; the monks, after eating, rise and go, and the boys follow them bearing away the gifts for the monastery. At once there is a general shuffling into more relaxed positions, conversation swells out, we start to scamper around and help to wheel in more round tables. Then everybody eats, and my father feels a deep sense of well-being.

805 Our lunar calendar has twelve months in its year, beginning the new year about the middle of April with the month of *Tagu*. Each month contains the twenty-nine to thirty days of the moon's cycle, but the dates are numbered with only 15 numbers—15 waxing days starting from the crescent of the new moon: *la-hsan ta-yet, la-hsan hna-yet*, new moon first day, second day and so on, until the 15th and full moon day, *la-pyit nay*: after which come the waning days, *la-hsot*. With this system, we are 12 or 13 days short of the 365 each year, and hence every second year there occurs a double month of *Waso*, in July and August, which month also starts our Lent. Lent lasts the three months of the monsoon, until
796 *Thadingyut*, in October, when we see it out with lights, feasting and
262 much merriment. For the observance of festivals such as New Year and Thadingyut we usually visited relatives, but certain other observances came round each year to us in our own home.

Such is *htamanè-hto*, the making of a comestible known as *htamanè* in vast quantities, for distribution on the first full moon after the harvest. On the full moon night of *Tabodwè* in January-February, the villagers sit up all night in big parties of men and women singing and joking as they make all preparations for the cooking that is to take place by dawn. The basis of htamanè is a glutinous rice called *kaukhmyin*, always

days when the themes were from mythology and legend rather than modern streets, thus necessitating flights through the air, chariots in the clouds, magical transformations, magnificences of palaces and celestial gardens lighted by the moon. Now the films go in largely for themes of real life, but unlike Western films, the actors and actresses still do not set the standard for everyday dress and behaviour. A cinema actress, even when playing the part of a girl of most respectable parents, was rendered attractive by touches which in real life were considered by my mother to be suggestive of loose behaviour—her hair was overdecked with flowers, her garments had floral designs, her forehead was bordered with a fringe, and the neck of her jacket fitted loosely. On the screen, however, my mother and aunts watched this enthralled. They liked also the way that love was shown, concentrating on sentimentality rather than sex. There was no kissing or attracting attention to the body, but oh the pining, the sighing, the stamping of feet, the coyness and the moonlight gazing of Burmese cinema heroines. No wonder that aunts who once in a long while accompanied us to an American film, looked all around during the passionate kissing scenes, with scrutiny of our reaction to such displays of what should not be admitted to exist.

546 177. 54

If the Burmese cinema failed to draw the crowd of young English-speaking men and women away from the Hollywood films, Burmese rendering of jazz conquered them completely and gave them no acquaintance with the originals from America and England. There was a body of modern songs in the true Burmese style which, unlike the old classical songs, could be sung with ease by the untrained voice, but despite this Burma did not escape the craze which has grown up in all countries of the Far East for snatching up tunes written in America and England and putting them to words in the native tongue. Still, Burmans of fastidious taste might object to the lack of music in the tunes, rather than to the words of these popular songs, for the Burmese words are never so execrable as the original English compositions; often there is real wit, poetic brevity, and even philosophic comment. The technique was to take the refrain of a Western jazz tune as the repetitive theme, with a slight alteration in the rhythm, and to embroider this extensively with a slapdash quality of Burmese turns of melody. The theme of the Burmese version probably bore no relation to that of the original. For example, the sickly account of a romantic meeting in the Isle of Capri was converted into a satirical skit on the Rangoon fashion of giving garden tea-parties in the English manner. Whereas the Burmese custom at weddings and other celebrations in the country towns was to invite townspeople to a full meal, with the feasting of monks and the distribution of gifts, the Yangonthu had taken to employing the catering services of Western-style restaurants

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2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

243 and they are not the varieties most in favour with the Burmese for their own consumption—there are at least thirty different kinds. There is the byat sabā, the "tray" rice, which is considered the best, but, like most of the other sorts, will not stand the rough treatment of the steam mill-stones, and breaks in pieces. Then there is the myi-she, which has a long awn, and the myi-tôn, which has no awn at all; the taung-pyan, "winged rice," and the nga-chywè, "buffalo grain"; and so on through a long list, ending up with "black rice," which is not by any means bad eating. But of
527 all the kinds, kauk-hnyin, "sticky rice," is the variety always
262 used at the harvest feast. It is mixed with thin sliced cocoa-nut, sesamum seeds, ginger, onions, and pepper, all stirred together and well boiled; and the resulting mess is called tamanè. The rice is well named. It is very emphatically sticky, and even when taken alone is not very easily digested; but when it comes in the form of tamanè, the result is usually a widespread attack of colic throughout the village. This, however, comes after the festival, when the fun is all over, and does not concern us in any way.

● 574 When the farmer has made up his mind as to the day
527 on which he is going to have the feast—a date which, of
[787] course, cannot be settled without consulting the wise men of the village and much pondering over the palm-leaf horoscope—he sends out a few boys with a number of packets of "pickled tea" to all the young men in the place, requesting them to be good enough to eat it and to come without fail that night to his homestead in order to help him to husk his rice for the tamanè hto-thi. A few girls are also asked to come; and they bring their friends for the sake of company, and the mothers follow for the sake of propriety. Thus there is quite a large assemblage at the farmer's when night falls and the business is to commence. There is a good deal of preliminary tea-drinking and smoking of cheroots and chewing of betel and le'hpet, and a great deal of laughing and talking. The girls profess to be astonished to find so many young men there; they had not imagined their host was meditating such extensive preparations, and thought there would be nobody there but his own and his wife's younger brothers. That is exactly what they will say next week

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

when they attend a similar assemblage at Htun Aung's house at the other end of the village.

But after an hour or so they settle down to do a little work. The young men—kālathas, they call themselves—"Corinthians, lads of mettle"—have brought with them a number of wooden mortars, with a heavy pestle working on a lever; and these they set up and commence to husk the rice. The process is very simple. A few handfuls of the paddy are thrown into the mortar, the workers step off and on the lever which raises and lets fall the solid wooden pestle, and the husk is every now and then blown out and the grain stirred up a little. The Burmans infinitely prefer rice husked in the national way to that which is sent out from the European steam-mills. The big Derbyshire or composite stones do their work only too effectually; they take off not only the hard shell, but also the inner cuticle of the grain, which contains the chief flavour; and, moreover, the heat which the steady grinding induces, scorches out a great deal of what taste remains. Therefore at every house there is to be found the primitive national apparatus in which the girls of the household every morning or evening prepare the rice for the day's consumption. But to-night they are relieved from such hard work. The village youths for once in a way exert themselves; and all the girls have to do is to wash out a few dishes and prepare the bamboo-lacquered platters, the pyramidal ôk, in which the tamanè is to be carried to the yahans and the pagoda to-morrow, and get ready the palm-leaves in which less exalted people will receive their modicum of the stew. The whole actual work might be finished in little over an hour, but that is the intention neither of the giver of alms nor of the assembled young men and maidens. They have come much more for merriment than for merit. Else why that great pile of le'hpet? For the condiment is an anti-soporific, and if you take enough of it, you will be able to see all through a forty-eight hours' play, and give your friends an outline of the plot before you lapse into a slumber lasting twice round the clock.

Accordingly, after a quarter of an hour's work, the "prince" of the local amateur dramatic company jumps off his perch, and commences the "White Dove" song from the

J:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

524 From the Q.'s pawn to the Q.'s R.'s pawn, the nè are placed on the third square. From the K.'s pawn to the K.'s R.'s pawn, they are placed on the fourth square in direct *échelon*. The first move, therefore, takes a pawn. The pieces may be arranged behind the pawns according to fancy or judgment. The formation represented in the figure is considered the best among Rangoon players.

Either player, however, may adopt another line of battle. He may strengthen either wing, or expose the king, according as he estimates his opponent's abilities, or the peculiarities of his play. In some respects this may be done in such a way as to be tantamount to giving a piece to an inferior player. The pawns, however, never vary in position. The board is a huge thing like an enlarged foot-stool, or a tea-table with rudimentary legs, the players squatting on mats. There is always heavy betting on the games; and when a famous player comes in from the district or over from Maulmein to measure strength with the Rangoon cracks, the excitement is wonderful, and often furnishes occasion for free fights, such as the Burmese, in their sturdy, hot-blooded way, delight in as much as any schoolboy or devotee of town-and-gown rows.

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The Burmese game, as well in the names and powers of the pieces as in the liberty of individual arrangement, is thus, it will be allowed, much more like a real battle than any other recognised form. The elephant is particularly well calculated for defending the king where he is most vulnerable.

War-chariots are decidedly more appropriate to active warfare than castles. Indeed the Briton must acknowledge that the English nomenclature is bad. There was a time certainly when bishops used to buckle on their armour, and charge across the field of fight; but their disestablishment in that way came about long before the day of Mr. Miall. Boadiceas and Shan amazon leaders are too rare nowadays to have queens careering about the board as a regular thing, dealing slaughter for their less nimble spouses. The Burmese general has powers sufficient to elevate him above his men, and is yet not so loftily supreme as the mail-clad knights of romance; while if he is laid low, it is not too violent a change

162 Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

the fence. Monasteries are places of meditation and peace.

Of course, all monasteries are not great and beautiful buildings; many are but huts of bamboo and straw, but little better than the villager's hut. Some villages are so poor that they can afford but little for their holy men. But always there will be trees, always the ground will be swept, always the place will be respected just the same. And as soon as a good crop gives the village a little money, it will build a teak monastery, be sure of that.

Monasteries are free to all. Any stranger may walk into a monastery and receive shelter. The monks are always hospitable. I have myself lived, perhaps, a quarter of my life in Burma in monasteries, or in the rest-houses attached to them. We break all their laws: we ride and wear boots within the sacred enclosure; our servants kill fowls for our dinners there, where all life is protected; we treat these monks, these who are the honoured of the nation, much in the offhand, unceremonious way that we treat all Orientals; we often openly laugh at their religion. And yet they always receive us; they are often even glad to see us and talk to us. Very, very seldom do you meet with any return in kind for your contempt of their faith and habits. I have heard it said sometimes that some monks stand aloof, that they like to keep to themselves. If they should do so, can you wonder? Would any people, not firmly bound by their religion, put up with it all for a moment? If you went into a Mahommedan mosque in Delhi with your boots on, you would probably be killed. Yet

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

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we clump round the Shwe Dagon pagoda at our ease, and no one interferes. Do not suppose that it is because the Burman believes less than the Hindu or Mahommedan. It is because he believes more, because he is taught that submission and patience are strong Buddhist virtues, and that a man's conduct is an affair of his own soul. He is willing to believe that the Englishman's breaches of decorum are due to foreign manners, to the necessities of our life, to ignorance. But even if he supposed that we did these things out of sheer wantonness, it would make no difference. If the foreigner is dead to every feeling of respect, of courtesy, of sympathy, that is an affair of the foreigner's own heart. It is not for the monk to enforce upon strangers the respect and reverence due to purity, to courage, to the better things. Each man is responsible for himself, the foreigner no less than the Burman. If a foreigner have no respect for what is good, that is his own business. It can hurt no one but himself if he is blatant, ignorant, contemptuous. No one is insulted by it, or requires revenge for it. You might as well try and insult gravity by jeering at Newton and his pupils, as injure the laws of righteousness by jeering at the Buddha or his monks. And so you will see foreigners take all sorts of liberties in monasteries and pagodas, break every rule wantonly, and disregard everything the Buddhist holds holy, and yet very little notice will be taken openly. Burmans will have their own opinion of you, do have their own opinion of you, without a doubt; but because you are lost to all sense of decency,

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

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that is no reason why the Buddhist monk or layman should also lower himself by getting angry and resent it; and so you may walk into any monastery or rest-house and act as you think fit, and no one will interfere with you. Nay, if you even show a little courtesy to the monks, your hosts, they will be glad to talk to you and tell you of their lives and their desires. It is very seldom that a pleasant word or a jest will not bring the monks into forgetting all your offences, and talking to you freely and openly. I have had, I have still, many friends among the monkhood; I have been beholden to them for many kindnesses; I have found them always, peasants as they are, courteous and well-mannered. Nay, there are greater things than these.

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When my dear friend was murdered at the outbreak of the war, wantonly murdered by the soldiers of a brutal official, and his body drifted down the river, everyone afraid to bury it, for fear of the wrath of government, was it not at last tenderly and lovingly buried by the monks near whose monastery it floated ashore? Would all people have done this? Remember, he was one of those whose army was engaged in subduing the kingdom; whose army imprisoned the king, and had killed, and were killing, many, many hundreds of Burmans. 'We do not remember such things. All men are brothers to the dead.' They are brothers to the living, too. Is there not a great monastery near Kindat, built by an Englishman as a memorial to the monk who saved his life at peril of his own at that same time, who preserved him till help came?

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

is not the 'I,' but only the result of its action, is too deep for him to hold. True, if a flame dies the effects that it has caused remain, and the flame is dead for ever. A new flame is a new flame. But the 'I' of man cannot die, he thinks; it lives and loves for all time.

He has made out of the teaching a new teaching that is very far from that of the Buddha, and the teaching is this: When a man dies his soul remains, his 'I' has only changed its habitation. Still it lives and breathes on earth, not the effect, but the soul itself. It is reborn among us, and it may even be recognized very often in its new abode.

And that we should never forget this, that we should never doubt that this is true, it has been so ordered that many can remember something of these former lives of theirs. This belief is not to a Burman a mere theory, but is as true as anything he can see. For does he not daily see people who know of their former lives? Nay, does he not himself, often vaguely, have glimpses of that former life of his? No man seems to be quite without it, but of course it is clearer to some than others. Just as we tell stories in the dusk of ghosts and second sight, so do they, when the day's work is over, gossip of stories of second birth; only that they believe in them far more than we do in ghosts.

A friend of mine put up for the night once at a monastery far away in the forest near a small village. He was travelling with an escort of mounted police, and there was no place else to sleep but in the monastery. The monk was, as usual, hospitable, and put what he had, bare house-room,

342 776 782 MAHA-GIRI, is found in nearly every house (a junior member of a family need revere only the symbol of the senior member of a family). A dried coconut with attachment stems is placed in a basket, the top wrapped with a KAUNG-BONG (Head-wrap) of red and white cloth streamers and the basket hung on a nail to the primary corner post of the house. It must be adjusted correctly, and periodically sprinkled with sandlewood water. An interesting story explains the use of the coconut symbol.

713 MAUNG TIN DE, a blacksmith of great powers had two beautiful sisters who he feared would be coveted by the king of the city in which they lived. He asked them for this reason to remain in seclusion. One day he returned from work to find them gone. He became very angry and pounded his anvil till the city shook and the people suffered from earache. For a while he eluded persuit but was finally caught and burned to death. Afterwards he became a powerful nat called MIN MAHA-GIRI with powers of protecting households. Since the coconut signifies coolness and thirst-quenching it came to be offered to the nat who had died from fire.

MIN MAHA-GIRI is consulted if sickness or other misfortunes visit the family. At such times the head of the family checks the coconut offering to make sure it is in good condition. If not this is remedied for much misfortune could be the result of MIN MAHA-GIRI's displeasure at being neglected. When a journey is contemplated he is also appealed to for protection. A lesser nat YON GIN O is in charge of the kitchen and more specifically the hearth. Ko Maung Than knew little of this [563] nat since it is of minor importance or not considered in Mon households.

342 [788] ● [574] The home is very important as a place for socio-religious functions many ceremonies involving groups of people are observed or in part take place in the house (see below in socio-religious section). Social visiting is also common and much enjoyed. Hospitality, related to but differentiated from charity, gains merit for the host. There is a saying that visitors "come only when the home is pleasant."

512 805 513 The home, of course, performs a major "function" as a sleeping place, and there are many beleifs and observances in connection with sleep. The evening hours are divided into LU NYAT THET SHIK (children

quality of their sleep suffers to any appreciable extent. Americans who live in Rangoon suffer far more relatively from lack of "beauty rest" mattresses. 511 722 [513]

As far as the actual physical needs of the family go, the refugee camp situation does not seem to be far below an acceptable level. The Pathne house gave space far above that actually used for physical needs. The answer here would seem to be that social obligations in Pathne were much greater than here and the actual space fulfilled a real need there. Since such a demand is not present in the refugee camp, the lack of this space is not regarded as a privation. In general the refugee camp quarters are a compressed version of the Pathne quarters and do not represent any true innovations. The family has been able to contract the quantity and quality of their needs, but their nature has not been appreciably altered. The pattern of "Home" has not been shattered, but has been contracted and its quality somewhat changed. 352 415 [574] ● 511 178

The town of Pantanaw was recaptured from the insurgents early in the month of December 1950. U Myaing and his family are considering whether or not it would be advisable to return home. It seems that the government has offered to send back those who are willing to return. Government offers them, in addition to passage money, other things such as mosquito netting, or so U Myaing thinks. But they are also hesitant and afraid and would like to remain for some time longer in the peace and security of the refugee camp. However, when the country settles down and things return to normal, they would like to return. They prefer Pantanaw because they find it much easier to earn money there. Here they find it more difficult to find work - and it involves harder labour. Also, the prices here are very high in comparison. 722 669 511 [464] [435]

for an adult and 8 annas for a child."

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In camp U Myaing does not play cards very much except when at funerals to pass the night away. His total stakes on such occasions are only about eight annas or a rupee. He has never been to the races, and he never goes about town for fun. He does not go visiting much except when on business. When he does go, he visits Hla Khin, his first cousin who lives in HSIN-KHA-KHET-THIT, and his cousin Ma Sein Naing who lives in Ahlone. In Rangoon there are about 40,000 to 60,000 refugees from Pantanaw district. Sometimes he visits other people whom he knew at the village. However, in a single year his purely social visits to people outside of the camp totals only three visits - one visit each to three houses.

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Dr. Orr, Dr. Sheppard, Mr. Shaw and Mr. Musgrave are the only white men he has met. He does not know any other Americans or Englishmen.

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U Myaing has not gone to the pagoda once in the present month. During the past month, when he was working at the Jubilee Hall, he used to cross the pagoda platform twice a day going to and coming from his work. In the last year he donated some money at the Shwe Dagon. He gave 2 annas on three occasions four annas on 6 occasions, and once, when he drew his monthly pay, he donated a rupee. Apart from these, he donated money 6 or 7 times during the first one or two months of their arrival, during the time when he was going around selling mats. He gave altogether three or four rupees in these six or seven times.

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Only Daw Aw Zar regularly goes to the pagoda solely for the sake of worship and prayer. Ma Aye Myaing has been there about five times on three occasions, but, they were while she was on her way elsewhere, and only once or twice purely for worship. Her total offerings amount to only about a rupee. Daw Aw Zar remarked that they would not have had the opportunity of praying at this great pagoda if they were still in Pantanaw. Daw Aw Zar gives offerings of flowers, money, candles and incense, and goes up the pagoda frequently.

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In his worship, U Myaing recites the 5 SILAS. He prays for

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as a roller, and as the aunt from whom she is learning embroidery went into confinement quite recently, she has returned home to the camp. When this aunt had her child, Daw Aw Zar had to go and keep her company for a period of twenty days. Ma Aye Myaing made one or two visits to inquire into her progress. The actual delivery was performed not by Daw Aw Zar, but by someone else, a midwife. When Ma Aye Myaing gives birth to her child the other relatives are sure to offer help, especially if she had the baby in her own home. However, there are only about ten families from Pathwe in Rangoon and out of that number only two or three will be able to come. There would be no need to ask them to come - they would come of their own accord if they heard the news. At present they live in distant parts of Rangoon town. In Pathwe, on an occasion like this everyone comes to ask after the health of the mother and child, even though they may be no relations at all. On the seventh day after birth the house is washed and all visitors to the house are provided with scented water to wash their hair - and it is also sent to those elders who are unble to come. The water is scented with the cream of TAUNG-DAN-GYI, MATHAPYU and KALAMET roots. Enough scented water is provided for about 60 visitors. Most of the visitors are women and girls - very few young men come.

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In Rangoon it is very easy to earn two or three rupees in one day as labourers, while in Pathwe even the worker who worked at the INS for a monthly wage was paid only twenty to thirty rupees. But to offset that, the prices in Pathwe were very much lower than those in Rangoon. NGAPI workers earn Rs. 10/- a month, and the foreman for the NGAPI workers is paid Rs. 15/- a month. This salary of ten rupees was more than sufficient for buying decent clothing and other necessities. These men had to be fed by their employer. The IN workmen who earned twenty to thirty rupees a month had to find their own food.

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U Myaing has made some friends among his fello w workers in Rangoon and has visited the house of one of them, but even this was not a social visit, as he went there to enquire about their work.

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being involved in bets. For this purpose special rowers are trained and fed by one or another of the big betters. These men are so strong and skilful that they can drive a boat carrying fifty to sixty baskets of paddy clear over a raft of a hundred bamboos tied together. A stop watch is used to time performances and a match may be arranged with another village. A rower by the name of NGA THIT once won over three thousand rupees for their village. U Myaing's share was three or four rupees. Some people in the village do not bet at all, others bet about forty to fifty rupees.

THE GREASED POLE: The greased pole is an amusement set up during the month of TAZAUNGMON for the KAHTEIN festival and the month of KASON for the NYAUNG-YE-THUN-BWE festival. On these occasions, besides other festivities a huge thick bamboo pole is made smooth at the joints and set upright. Then a bowl of greasy liquid such as THAYAW water (shampoo) or lard is perched towards the top of the pole in such a manner as to send the greasy liquid coursing down the pole with every slight shake it is given. On the top of the pole are placed several prizes such as items of clothing. After this people are free to get the rises if they can. They get on one another's shoulders to reach the top. Sometimes they are successful and sometimes all of them come tumbling down. U Myaing tried this when he was young. At one KASON festival U Myaing and three others tried to reach the top by co-operating with each other but they were unsuccessful. Others try all sorts of ways such as daubing the body with mud etc.

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In the village there are few entertainments, so that even if two bullocks start to fight in the fields, someone yells out the news and everyone comes out to watch. However, special matches are not arranged in their locality.

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There was not much of social visiting back in Pathwe. Most of the visits were on business and the host proffered things such as prepared dried fish and other trifles. The talk centers around NGAPI and NGA-CHAUK. There are no visits made just because he is feeling dull and bored, although there are some people in the village who do so.

The whole family goes to the ANYEIN or marionette shows

23: Brant & Mi Mi Khaing E, I-5 (1949-1950)1951
APl Burma
Burmese AP4

593 husband's kinfolk. Post-marital residence is independent and is decided very [591] largely on the basis of economic opportunity. The wife's opportunities for social intercourse with her family of orientation are, of course, greatest when residence is established in her home village; if, however, a couple from different villages marry and find it most opportune to settle in the husband's community, the [574] chances are that the wife will maintain contact with her family of orientation by [582] visits from time to time; such marriages seldom unite persons from villages that are very far apart. The very structural features of bilaterality and absence of extension militate against inequality and male domination.

562 Burmese culture is frequently remarked for the equality of the sexes, in con-593 trast to the neighboring cultures of India and China. This status of the sexes seems to be the resultant historically of two patterns of thought. One is an apparently very old, pre-Buddhist emphasis upon equality, involving equal [428] inheritance, equal sharing of the property brought to the marriage, equal division of [586] property upon divorce, a prominent female role in social and economic life, and an absence of transmission of surnames. The other thought pattern dates from [177] the superimposition of Buddhism upon older Burmese conceptions: whatever [775] ideas of male superiority exist in Burmese life stem from Buddhist notions of reincarnation. Although Buddha never expressed himself explicitly on the matter, it is taken for granted that only a male can attain Nirvana, since Gautama Buddha, who attained that state, was a male.

462 In the family household the wife's role includes not only such routine tasks as 592 the preparation of food and serving of meals, keeping the house orderly and clean, and looking after small children; very often it involves control of the family income and the making of all important decisions as to expenditures.

593 Certain observances and taboos, reflective of deference to males, are expected 784 of the female partner in marriage. She is careful that her lower garments do not touch her husband's bed or his personal belongings; she avoids touching her husband's head. It is believed that the breaking of such taboos may ruin the husband's success and glory, especially his spiritual attainments. These injunctions are followed as a matter of course by Burmese wives and will be broken deliberately only as an act of spite by a woman who wishes to harm or lower her husband for some reason.

593 Despite the various equalitarian aspects of husband-wife relations, there is 837 a tendency towards a double standard of sexual behavior. A husband who has reason to believe that his wife is engaging in extra-marital affairs is very likely [586] to display violent anger, beat her, and break up the marriage. The wife of a

25; Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

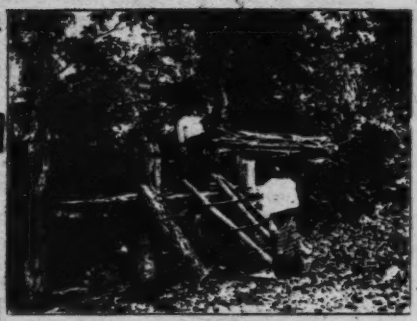
14. BURMESE MOTHER AND INFANT.

tempers Nature's discipline of knocks and bumps, as compared with the bare hard ground of the Indian hut. Nevertheless the young Burman's converse with his environment is unrestricted enough. By the time he is a year old he may be trusted to himself on a flimsy platform many feet off the ground or over the water. There are few things in the way of the child that it may not handle. The very cheroot its mother is smoking is a coveted plaything. The daily bath at the river-side or well has familiarised the child with another element. It may rush out into the first tropical shower and splash to its heart's content with its older playmates in the first tepid puddle. The Burman's regular exclamation of wonder or fear is "mother!"—*amè*.

When the child is a few months old, relatives and friends are assembled and entertained with tea and sweets to witness the ceremony of piercing the ears and giving a name. The Burmans have no patronymics. The name is chosen from a set of current euphemisms proper to the days of the week and their planets, according to the star presiding over the day of birth. The fancy of the parents and the prognostics of the soothsayer unite to decide the choice. Names are single or are compounded from two series (in Arakan from three). Common names, beginning with the "Sunday-son," are Ôn, Kyaw, San, Shwe, Po, Tha, Dun. Men's and women's names are taken from the same sets; only the courtesy-prefixes differ (p. 74). The needle-hole made in the lobe of the ear on the naming-day is expanded by means of plugs and rolls of bast. In the course of a few years the lobe takes a plug one-half to three-quarters

15. MUDLARKS.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4



140. FETCHING IN FUEL.

In the villages the passing traveller is invited to join in the meal. Everyone in turn ladles gravy from the bowl on the rice in front of him and mixes and eats it with his fingers. Before and after eating, mouth and fingers are rinsed. After the meal a drink of water is taken. Fruit is eaten after meals and at odd times. The importation of delf crockery and enamelled ware has been going on for a long time.

Betel (*kun*) is taken at all times except at meals, and tobacco is smoked by men, women, and children (No. 21). The betel-box plays the same part in Burman sociality as the snuff-box still does in parts of Europe. The chew of betel is made up of the fresh leaf of the betel-vine (*kun-yuk*, No. 409) smeared with moist slaked lime (*tôn*) and folded over slices of the nut of the areca or betel palm. Dried tobacco-leaf, cutch and spices—cinnamon and cloves—are frequently added. "A betel-chewing" is a common phrase for about a quarter of an hour. Old people who have lost their teeth pound up the betel in a small brass mortar (*kun-dyeik*) for chewing. The spittoon (*tuk-gan*) is indispensable.

The native tea is prepared by hill-tribes of the North. It is either in dry balls the size of a fist (*sin-chí*) or loose (*leppétchauk*), or is pickled (*leppákkan*). The dry tea is infused in the Chinese fashion (*leppéyye*, No. 146).

When the platters have been rinsed after the evening meal and the tables put by—*sabbè-hmauk*—which gives the name to the hour, the day's work is over and the young women smarten themselves up to receive their *beaux*. The chief toilet-requisite is the face-powder (*than-ákkhá*)—the cream-coloured bark

141. GETTING FIRE BY THE NATIVE METHOD.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

168. VILLAGE CHEVAUX-DE-FRISE.

away from the company. In a similar spirit of courtesy a rider dismounts and umbrellas are closed. Among acts of discourtesy few are accounted so grave by the Burmans as that of awakening a sleeper. The reluctance to disturb a sleeper is connected with the belief that the spirit (*leippya*) leaves the body during sleep (p. 197). It is looked upon as a weakness to show resentment and temper (*dawtha*, p. 44). A visitor in a house is offered a new mat to sit upon, water to drink, betel to chew, and a spittoon. If it be meal-time he is invited to partake; otherwise he is asked if he has had food, and refreshment is brought. Although the quota of leisure that falls to everyone is greater in Burma than anywhere else, owing to the wide-spread prosperity of the inhabitants, there is perhaps no country in which every man, woman, and child is less exempt from business concern. Thus it happens that after a few commonplaces, conversation inevitably gravitates to business—prices, harvests, prospects. Next in interest come the festival programmes, the local celebrities and their doings. In every house there are scales and weights, and the household is engaged in occasional or regular trade. Accounts in money and kind are current between neighbours. Whatever spare produce remains is exposed for sale.

The villages either have a quick fence of impenetrable thorny bamboo (*myinwa*), or a hedge of cactus and briar, or bamboo *chevaux-de-frise*. In some parts they are open. The old towns (*myó*) had ramparts and stockades (Nos. 6, 371, 387). The highest sites about the village are for the *sedi*, the *Payá-myo* or sacred ground, the next best are for the *kyaung*. Then comes the enclosure of

167. APPROACH TO THE VILLAGE.